



Valérie Devon

Presents

# Vincent Reynouard editorials

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## The responsibility of the Victors of 1945

Since 1945, at least under our latitudes, the following principle entered the habits. The Allies representing THE civilization, they can never be judged because ultimately their crimes are excusable. The real culprits are the others, the barbarians, the dictators, the fascists, etc.

Well. But a question remains. *"Does the West represents THE civilization?"*

For many Westerners, no doubt about it. Civilization is theirs. It is that of democracy, of the Universal Declaration of Human Rights, of secularism and liberalism. However, in his book *"Orient et Occident"* [East and West], Rene Guenon brought a different response (p.19). *"Modern Western civilization appears in history as an anomaly: Among those known to us more or less completely, this civilization is the only one that has developed in a purely material sense, and this monstrous development, whose beginning coincide with the so-called Renaissance, was accompanied, as it ought to be inevitably, by a corresponding intellectual regression; we do not say similar, because this is two orders of things between which there can be no common measure."*

Modern sociologists confirm, Gilles Lipovetsky notes (*Le Bonheur paradoxal*, p.143): *"Mass consumption did not raise on a virgin soil. This is against a variety of uses of habits, and pre-modern mentality that it emerged and disseminated."*

For his part, in his book *"A sick society of its hyper consumption"*, Philippe Moati confirms (p.130): *"Consumer capitalism, was built on the destruction of traditions patriotism, morals, religious beliefs engaging for restraint or temperance face of earthly pleasures ... entering the opposite behavior that it was appropriate to induce the creation of consumers."*

So it is a real inversion of values that has occurred. Sure, this is not enough to condemn this modern Western lifestyle. But, we can, we must even question ourselves: What are the values of a consumer society?

Gilles Lipovetsky wrote (op.cit.p.116): *"On his flags, the society of hyper-consumption can write in triumphant letters: 'to every man his objects, to each one its use, to each one his lifestyle."*

What Philippe Moati translated as (op.cit.,p.63): *"This society of hyper-consumption is a company that makes the autonomy and the freedom to choose cardinal values."* This is the famous *"freedom of choice"* that all the world plebiscite. And that was the UN rallying cry against fascism. *"We fight for freedom."*

But this freedom has terrible consequences that do not manifest immediately. Philippe Moati rightly stresses (op.cit.,p.138): *"The great holistic systems of thought had the merit of offering a coherent representation of the order of things that could offer individuals a coherent vision of the world and widely shared. The decline of their influence, concomitant to the advanced*

*cultural relativism, left everyone the choose to build its own interpretation of the world system."*

So today, everyone builds its little system of value from its own worldview. All of this can seems very nice, but this plurality of interpretations leads to the disappearance of the true universal and transcendent ideals. Only remains vague purely terrestrial aspirations called liberty, equality, tolerance.

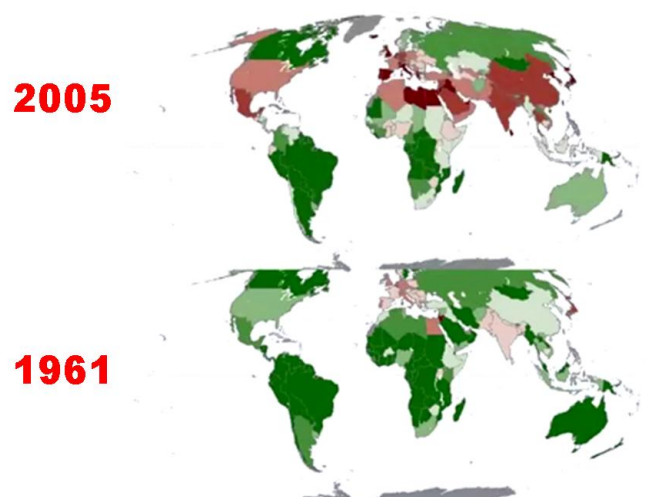
Freedom of conscience in its version promoted by our secular societies, leads therefore to the most radical materialism. In his book *"Le Bonheur Paradoxal"* [Paradoxical Happiness], Gilles Lipovetsky refutes the thesis evoking a return of the spiritual and concludes (p.63): *"Phase III of the capitalist epoch is only hyperconsommative as long as it is hyper-materialistic. The judgment is harsh, but realistic."*

Problem is that this materialism has a price. In his book already mentioned, under the title: *"Une dynamique nourrit par l'hyperconsommation"* Philippe Moati notes (p.159): *"Several studies showed the existence of a negative relation between the intensity of materialist orientations of individuals and their propensity to behave in civil manner, to care for others, and more generally, the running of the world."*

There is nothing surprising here. Tony Anatrella already underlined (**Non à la société depressive,p.51**): *"Without a spiritual conception of man, whose we inherited, it's hard to be sensible to another truth than that of its immediate interests."*

Materialism, lack of spirituality, generalized selfishness, no wonder that this society is also depressed. I recall that between 2000 and 2011, in the 23 OECD countries, the use of antidepressants, and other psychotropic jumped nearly 80% ! But there is even more serious.

Hit by hyperconsumption, this company plunders resources pollutes and runs to the abyss. I recall that in 2012, humanity over-exploited the planet at 156%. Here again, it was a worldwide phenomenon. The study of the atlas of ecological footprint is very interesting. Here it is in 1961.



The more a country is green, the less over-exploited the planet. The more a country is brown, the more over-exploited the planet. Compare with 2005. The deterioration is evident, particularly in Asia. But also in Africa and in North America. Besides, projections converge. If nothing changes, humanity will over-exploit more and more the planet. Before 2040, over-exploitation will exceed 200%.

Since 1947, the bulletin of the Atomic Scientists publishes the Clock of the Apocalypse, it sets the minutes that separate us from a world end, if humanity had appeared at hour zero, and had to disappear at midnight. In 1991, the clock was 17 minutes to midnight. This year, it shows 3 minutes to midnight. Only a change of economy will prevent the catastrophe. But without changes in consciousness, this change remains impossible.

Rightly, Philippe Moati emphasizes ([op.cit.,p.177](#)): *"Consumerism is a capitalism product. Wanting to change it, is inevitably transform the economy. Tackle a task of this magnitude entails having a conceptual framework (I dare not write an ideology) able to produce a promising project for a future conceived in a shared manner as desirable and giving a clear political course. Escape in consumerism, is also the consequence of the absence of transcendence. As Régis Debray says: 'We can not be together if we don't have something that is beyond us' and evoke 'desire to join in for something larger than ourselves.'"*

So we stumble on the eternal problem: The secular republic and democracy have failed to give to the man the transcendence he needs. For all the supposed modern transcendence, especially scientism, and the belief in unlimited progress have done their time.

Therefore, people are turning to the utopias of the past. Philippe Moati feels sorry about it. He wrote ([op.cit.,p.178](#)): *"We begin to glimpse the risk of resurgence of pre-modern utopias in particular religious or nationalist, throughout the world as that of Western nations."* However, he himself admits: *"Unfortunately, in the utopias store the ray of novelty appears to be much emptied, and is sorely lacking of attractive front display! No 'great stories', 'grandiose visions', as could be in their time the great monotheistic religions, Enlightenment philosophy or Marxism. but rather, more 'local' utopias, more specialized which is hard to imagine that they could have a potential of adhesion and a sufficient driving force to give new significant impetus to Western societies."*

The confession is clear, our societies of progress are breathless and they have nothing to offer.

Besides, what is Philippe Moati offering? A synthesis of three modern utopias. Degrowth, collaborative and transhumanism. No real transcendence there. Because even if we come to live 1,000 years, it would be nothing compared to eternity, and furthermore what for?

70 years later, the point is clear, the 1945 victors have failed to establish a viable world. This is why we can say it, they did not represent, they never did represent civilization. Instead, they represented a perverted form of freedom. Perverted, precisely because disconnected from God, the only true transcendence.

Yes, I invoke a creative God, and organizer of all things, since it appears to me impossible that life came about by chance, and has given all that we see today by the simple means of expression of random transformation. I already explained myself on the question, and I will not repeat it. I will just add one example: during my studies in chemical engineering, we studied the synthesis of Kevlar, an artificial fiber discovered in 1965, and which equips especially bulletproof vests.

The synthesis is performed at low temperature, in organic solvents, amides, in the presence of an inorganic salt. The shaping of fiber requires an acidic solvent: sulfuric acid, and high temperature: 80 degrees Celsius, followed by precipitation in water at 1 degree Celsius. In short, all this is very complicated and required the work of many designers.

Now, here is a spiderweb. It can stop a fly in full flight. To make a comparison, if instead it was measuring a few millimeters in diameter, the thread was measuring 1 cm in diameter and that he formed a large mesh of 4 cm, it could stop a jet in full flight. The spider manufactures its thread through glands that have different functions. Unlike Kevlar, all this is done at room temperature and in a solvent which could not be simpler: water. The synthesized fibers flow through a plurality of orifices, and joined immediately to form the thread.

Personally, I can not believe that all of this is the result of chance random transitions. Just as the Kevlar needed a designer to come to existence, the spider thread is the result of a higher plane. Which is just an example taken from among many others. I dare to say it, it's the study of science which base my belief in a higher order, thus in a God. And I am not the only one. Quite the contrary.

Nevertheless, the consequence is immediate. When we recognize the existence of a God creator, then freedom, the real one, is not to do what we want, it is to conform to the natural order, reflection of the divine order.

For over a century, Bishop of Montségur explained it in these terms (**La révolution expliquée aux jeunes gens, p.26**): *"Freedom is for each of us the power to do what he must do. That is to say what God wants, that is to say, good. On earth, with the power to do good, we have the ability to do evil; This possibility, make no mistake about it, is not a faculty, a power, it is a weakness, a lack of power. "* This false notion of freedom is the cause of deviations we are suffering from today. And this is where steps in the capital fact because it binds us to terrorism.

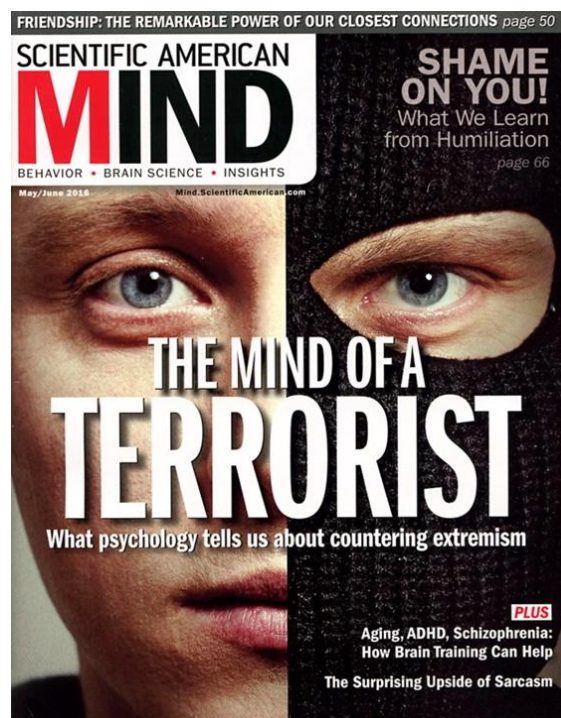
In his politico-spiritual testament, Imam Khomeini wrote (**p.398**): *"We must all know that freedom in its Western form, resulting in the perdition of the youth: boys and girls, is reprehensible from the standpoint of Islam and reason. Propaganda, articles, conferences, books and magazines contrary to Islam public decency and public interests are illegal and it is mandatory for all of us, and for all the Muslims to stand in its way. One must obstruct destructive freedoms, to what is illegal from the viewpoint of the revealed Law and contrary to the march of the people, and this Muslim country and contrary to the dignity of the Islamic*

*Republic. Categorically, if we do not make obstacle, we are all responsible, and if the people of young Hezbollah meets one of the things mentioned above, they must refer to the relevant bodies, and if the latter are negligent, they are themselves obliged to stand in its way. May God, the Almighty, be the support of everyone."*

Why did I mentioned Imam Khomeini? Simply because, its slogan gives meaning to the caution of Rene Guenon. It helps to understand that for some, the modern Western lifestyle, far from being a progress is more or less an abominable regression. And undeniably, beyond Shiite Iran, this view is shared by some of the Mohammedan world, overall tendency.

In most cases, this results in nothing more than a peaceful encounter, more or less competitive between civilization. But some see it much more radically. It is the case of the Islamic State. For its leaders, the world is divided into two camps clearly defined. In their Dabiq magazine, which addresses the whole world, we read (**Dabiq,n°1,p.6**): *"O Ummah of Islam, indeed the world today has been divided into two camps and two trenches, with no third camp present: The camp of Islam and faith, the camp of kufr (disbelief) and hypocrisy the camp of the Muslims and the mujahidin everywhere, and the camp of the jews, the crusaders, their allies, and with them the rest of the nations and religions of kufr, all being led by America and Russia, and being mobilized by the jews."*

And this is where the principles set up in 1945 turned against us. Indeed, for these Mohammedan civilization it is obviously the branch of Islam they claim to represent. A branch represented on earth by the Caliphate they created.



A few weeks ago I got the review published by the Scientific American and dedicated to the mind. The review included an important file on the psychology of terrorist. We learned that a

professor of journalism at the University of Arizona, Shahira Fahmy had studied the propaganda of the Islamic State. The result is clear. **(p.37,col.B)**"(...) about 5% depicts the kind of brutal violence typically seen on Western screens. The great majority features visions of an 'idealistic caliphate,' which would unify all Muslims harmoniously."

In an article published last February, Shahira Fahmy reveals the results obtained by the study of one of the key monthly propaganda of the Islamic State, Dabiq. The results are similar. *"More than half of the pictures portrayed the theme of war, military parades and gains; tanks and guns. About one-fourth showed utopianism of the Caliphate. teaching children the Quran; caring for orphans; healthcare; establishing Sharia court; implementing punishments, fighters relaxing; camaraderie and brotherhood. Slightly more than 10% of the images shows brutality link to terrorism. Death, killing and torture. "*

The message broadcast by the Islamic State is clear: Our caliphate, they say, is at war. A war for civilization. And in this war, we sometimes have recourse to barbaric means, but it is not our fault, we are forced to it, it is the answer to aggression. You want a proof that this speech is real? Here it is.

This issue of Dabiq **(n°1,p.43)** denounced supporting photographs the bombings against the Sirian town of Ar-Raqqah recently freed by the Islamic State. Here is the last delivery of Dabiq published in April 2016. Page 4, the editorial is illustrated by three pictures taken shortly after the Belgium attacks.



The columnist wrote **(p.4)**: *"For nearly two years, Muslims in the lands of Caliphate have watched their beloved brothers, sisters, and children being relentlessly bombed by crusader warplanes. The scenes of carnage, of blood and limbs scattered in the streets, have become commonplace for the believers. The yearning for revenge has taken seed and has grown*

*steadily in the hearts of the grieving widows distressed orphans, and solemn soldiers and the fruits are ready for harvest."*

Such a speech can shock. But here we find the rhetoric of the victors of 1945, when it came to justify the terror bombings. We are at war, and anyway it's the Germans who started.

I invite you, Sir, to visit the Caen Memorial, and to read this sign on the bombing of cities. You will find a glaring example of this justifying dialectic, presenting the facts totally out of context, Allied terror bombings, perpetrated from 1942, are implicitly justified by the fact that the Germans would have started 2 years earlier. Therefore, do not be surprised to find this theoretical in your current enemies. Including when they hit France.



On the screen, Dabiq magazine published in November 2015, therefore, shortly after Paris attacks. The title was: "*Just Terror*" Which could even be translated by "*Justified Terror*". Page 2, pictures of Paris after the attacks. One can also see you at the top, next to Mr. President of the Republic. And here is the justification: (p.12) "*The divided crusaders of the East and the West thought themselves safe in their jets as they cowardly bombarded the Muslims of the Caliphate. But Allah decreed that the punishment befall the warring crusaders where they had not expected.*"

We thus find here the eternal justification: "*it is you who have begun.*" Now, let's read the rest: "*Thus, the blessed attacks against the Russians and the French were successfully executed despite the international intelligence war against the Islamic State. Both crusader*



*nations had undoubtedly destroyed their homes with their own hands through their hostilities towards Islam, the Muslims and the Muslim boby of the Caliphate."*

In other words: *"we are striking you, but it's your fault because you are disbelievers. Ultimately it's you who are destroying your own homes, and who are killing your own citizens."*

This is very similar to the morality of the anti-revisionist and anti-Nazi movie by Francis Girod. A movie that merely repeated the rhetoric of the victors of 1945.

But the similarities do not end there. In the last magazine of Dabiq n°14, Page 8, an article calls to kill all imams guilty of apostasy that is to say, guilty of compromising themselves with unbelievers. On the top a list is published which gives the identity of the culprits to kill.



The murtadd Suhaib Webb

Pictures are also broadcasted that show the imams in full religious apostasy. Does this not remind you Mr. Prime Minister blacklists which circulated under occupation by resistance, and which commanded to kill French collaborationist?

Yesterday, in France, collaboration was wrongly called *"treason"*, and was punishable by death. Nowadays, in the Islamic State collaboration is wrongly called *"apostasy"* and is punishable by death. Certainly, this is not the same thing, but it's very parallel.

I add that Dabiq does not just to operate within its borders, all countries are affected. **(Dabiq,n°13,p.14)** In Bengal, terrorists, euh sorry, the shadow soldiers, attempted to assassinate the Italian Catholic missionary Piero Parolari, and engaged in attacks against non-Muslim places of prayer. In Tunisia they killed Muslims qualified as apostates because members of the guard of the president of the republic. Why these attacks abroad? Well, simply because there is no border.

Dabiq editor say it again (**Dabiq,n°14,p.4**): *"the Sharia calls for the invasion of all unbelievers lands, This is an obvious reality. Any disbeliever standing in the way of the Islamic State will be killed, without pity or remorse, until Muslim suffer no harm and governance is entirely for Allah."*

Again, such a speech can shock, however, if in the name of civilization all is permitted, including Dresden and Hiroshima, then why a Muslim convinced that Islam represents THE ONLY civilization, and that it is being attacked by unbelievers, why couldn't he too, defend it wherever he might be?

The Independent daily recalls that in an audio message in September 2014, by Al Furqan, the main media of the Islamic State, Abou Mohammed Al-Adnani launched: *"Get up monotheistic, and defend your State from your place of residence. Wherever they are (...) attack the soldiers of the tyrants, their police and security forces, their intelligence services, and their collaborators."*

Here again, Sir, this does not he remind you of the messages that some branches of the resistance were throwing to liberate France from the occupation, and to purify it from collaborators? At the time, many resistant responded to this call, even going so far as killing security forces, who were only doing their job. You might answer me that the Republic does not endorse these attacks, or these assassinations, hence the fact that it doesn't commemorate them. Certainly, it does not commemorate them. But, it is careful not to denounce them. Where are they condemned in the History textbooks?

In the Caen Memorial, in the space dedicated to the resistance, you will not find a single reference to the killings of collaborators, not a picture, not a news article, nothing. Even at the time of exposing the terrible events of 1944, the authors speak modestly of the violence of the Franco-French war, and the repressive actions of the militia. Always the bastards. Nothing about the Resistance killings. Furthermore, to talk about war in this situation is an intellectual fraud.

Is it war when one kill in the street a magistrate when he returns quietly home after his work?

Is it war when one shoot in the back of an unarmed political activist and kills him?

Is it war when one knocks at the door of lonely women' houses, and shots them once the door is opened, leaving them no chance?

Is it war when one enters a coffee shop armed with a machine gun, one injures the collabo boss before one finishes him off with a burst, and that one murdered at close range his wife and daughter, who had taken refuge in a room?

Is it war when one finishes off on his hospital bed a militia that was only wounded in a first assault?

Finally, is it war when, unable to attack the husband one kidnaps the wife of a departmental chief of the militia, and that one kills her before abandoning her body?

Certainly, Sir, such acts are not celebrated, one prefers throwing a veil over them. But the absence of explicit condemnation demonstrate that the Republic adopts the following rhetoric: *"What do you want, these were regrettable acts, but made necessary by the circumstances of the time. It was the war for freedom, of civilization against barbarism."*

The trouble is that this kind of apology feeds right in terrorism. Let's return to the psychology of terrorism file. Anthropologist Dounia Bouzar emphasizes this important element (p.36,col.C): *"The more worthwhile they believe the cause to be, the more they justify their acts as being regrettable but necessary."*

Yesterday, the Allies believed in the cause of freedom, in the name of this freedom, they have sowed despair and death with their terrorist bombings. (Le Petit Parisien, July 17, 1943,p.1)

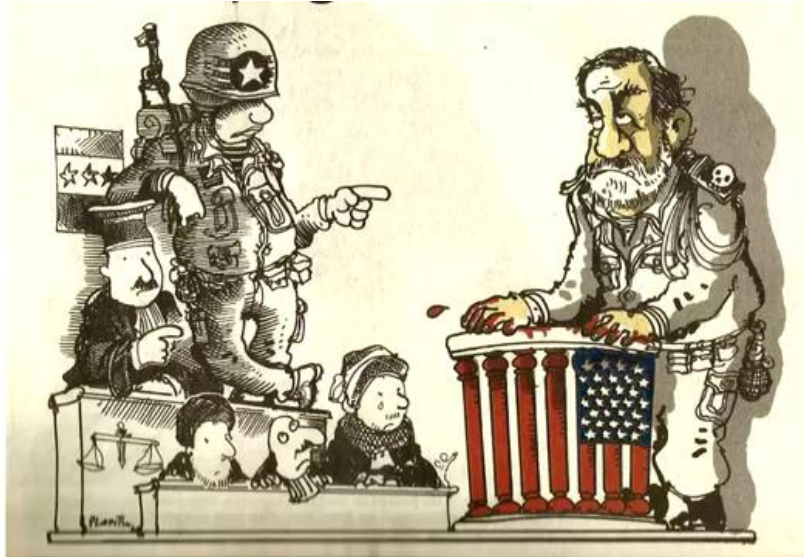


Today, some people believe in the Islamic State cause. In the name of Allah they sow despair and death with terrorist attacks.

Each invoking its cause, but the rhetoric and its consequences remain the same. For sure, I am not saying that the Islamic State's terrorists attended history courses in Europe, and have said, *"Hey, we are going to take the same rhetoric."* But on the other hand, I believe democracies, westerns, badly placed to give lessons and condemn. Because in the end, they only reap what they have sown.

Besides, this is also never done without a wink of Providence. Indeed, on which territory the Islamic State was it born? On Syria and Iraq.





Oh, I'm not saying that Mr. Hussein was a Saint. However, to see him judged by a notorious criminal, doubled with a killer was a revolting spectacle. But one does not violate with impunity the principle of justice, or more accurately, nothing and no one can escape the universal principle of justice.

In his Epistle to the Galatians, St. Paul warns: *"Make no mistake, one does not make fun of God. Whatsoever a man would have sown, that shall he also reap."* This principle also applies to societies. Our democracies sowed terrorism they are reaping it today.

In saying this, I do not justify the State Islamic terrorism, I deplore it and condemn it on the contrary as anyone else. But I just explain why it happens to us today. Therefore, I will be told, there is nothing more to do. we are condemned to suffer the attacks on the grounds that we must reap what we sow.

My answer is clear, it stands to reason that if we persist in wanting to answer violence with violence, and if our governments continue to send planes and drones bomb parts of the world for this and that reason, then, they will be nothing to hope for. Besides, this is what the terrorists want. Violence creates fear, resentments and hatred, which when they are collective reinforce violence in a monstrous vicious circle.

The file on the psychology of terrorism that I have already cited, quotes an author David Rothkopf which states (p.38,col.A): *"overreaction is precisely the wrong response to terrorism. And it's exactly what terrorists want... It does the work of the terrorists FOR the terrorists."*

So, what can we do? And if the solution was not first in ourselves?

Mr. Prime Minister, Is not it time to make a change starting with looking at history in the face, to draw the true lessons? Is not it time to tear the veil that your Republic throws on some events that bothers it? Is not it time to admit that, about history, the Republic lied for many decades? In short, is it not time for the democracies to sincerely acknowledge their faults not

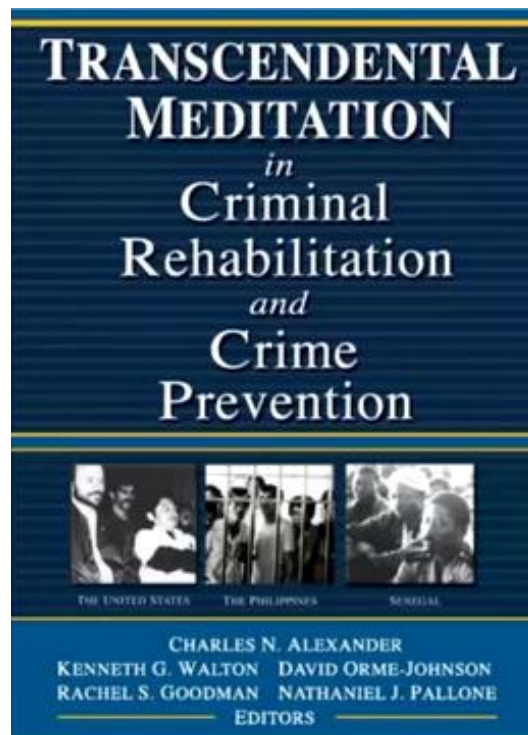
reluctantly and invoking right after every excuse, but sincerely, in order to draw from it useful lessons?

The first lesson is that of humility that is to say, stop believing that liberal Western democracy would be THE civilization because it would defend first THE freedom. In other words, cease to separate the world into two, with one side good and the other absolute evil.

From there, agree that an open debate is held with those self-proclaimed good call the axis of evil. Accept particularly that National-Socialists like me, and others be able to freely intervene in the public debate.

You will tell me that I should do the same and take a critical look at National-Socialism. But I did. This is why I am a National-Socialist which I qualify as being appeased, Devoid of racial hatred and anti-Semite, critical of all the theses of the Judeo-Masonic conspiracy, and advocate of non-violence. My National-Socialism has significant differences with Hitlerism *scripto sensu*. I invite you to do the same. And to revise your beliefs in history. This will be the beginning of a call into question much deeper so a reading grid change that will naturally induce a change of attitude.

I believe in particular that we must get out of this materialistic society to consider non violent solutions. I remind you that the experiments had permitted to reduce terrorist acts in the world. It is based on what is called "*Maharishi Effect*". This effect also work on crime in society. Cities submitted to it would have seen the decline in violence. A very interesting book exists on the subject, that synthesizes the question.



The first chapter gives an excellent summary to them who do not know about this. Authors compares this effect to the Meissner effect in the physical field of superconductivity. Simply put, while a magnetic field generated by any source permeates a conductive material in which electrons are disordered, ordered electrons of a superconductor prevent the magnetic field from penetrating inside.

Similarly, despite we are here on another plan, positive thoughts issued simultaneously by a group of people shall preserve a place from negative influences propitious to violence, to murder and terrorism.

More than 500 scientific studies were conducted on the Maharishi Effect, which can be found listed in this document, easily accessible on the Internet. This effect would also have positive consequences at personnel level already in the field of health. I advise the audience reading this book. [The Spiritual Recovery Manual] And more especially Chapter 6 which answer to the question: *"Does it really work?"*

It is not the gusts, the drones and the bombs that will save us. If the armament was the solution, given the trillions of dollars swallowed by America, in armaments field since the beginning of its history, the world would be in peace since long ago. the approach is elsewhere, it is imperative to change paradigm, and finally consider non violent solutions.

Why not starts conducting experiments on the Maharishi Effect? But it also requires a change of mentality, that is to say, the surpassing of the materialistic individualism, adept of consumerism . This requires the return of the concept of transcendence of divine order, source of a natural order to respect, therefore a common good to consider.

In short, this requires an acceptance of what constituted the foundation of ideology called fascists.

Here, some will burst out laughing calling me a naive Utopian. Certainly, they can continue on the path of consumerism at home and warrior stiffening abroad. But, I give them an appointment in a few years to a new assessment of the situation.

Good evening.